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Christian Science Sentinel

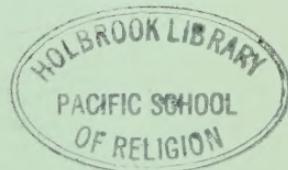


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"What I say unto you I say unto all, WATCH."—Jesus



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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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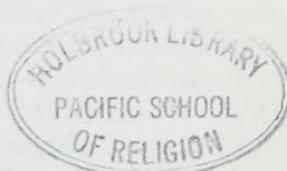
Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

Don't let downfalls get you down

BEATRICE W. REINERTSON



I had renewed my commitment to God. I resolved to adhere wholly to the understanding I had gained through my study of Christian Science. I saw clearly that I was God's spiritual child. I knew I never needed to doubt that a sincerely prayed-for healing would come. Impatience with my fellowman and the dread of some future experience would become impossible as my trust in God increased. So peace filled my heart as I went about my daily business.

But here I was, a short time later, with fear, discouragement, rebellion, envy, and impatience welling up in me. It had happened again! My good intentions seemed suddenly swept away. The unlovely qualities I had endeavored to discard earlier were building up again. Paul's words rang in my heart: "For the good that I would I do not: but the evil which I would not, that I do."¹

These downfalls, so familiar to many of us, are not necessary. We do not need to become victims of mortal mind's claim that our most sincere and humble desires to express God are futile. Practicing our knowledge of Christian Science and living spiritual qualities innate to each one of God's children cannot end in frustration and failure. Mortal mind, the mist that "went up . . . from the earth,"² has no power to darken our vision, dull our ears, becloud our thoughts, or reduce us to becoming helpless puppets for error's play.

Without our voluntary consent, nothing can attach itself to our consciousness. Animal magnetism, mortal mind, error—whatever name it poses under—does not govern the real man, and knowing this we need not fall victim to its would-be destructive power. "The state induced by this secret evil influence is a species of intoxication, in which the victim is led to believe and do what he would never, otherwise, think or do voluntarily,"³ writes Mary Baker Eddy. The Discoverer and Founder of Christian Science knew the subtlety of mortal mind. Again and again she calls her students to constant alertness and watchfulness.

Within God, within the all-power of divine Mind, lies our protection and security. Man is always at one with infinite Truth, Life, Love. No opposition, no enemy, no intruder, can penetrate the unmovable substance of Principle. Mrs. Eddy writes, "Clad in the panoply of Love, human hatred cannot reach you."⁴ In the absolute fact of Love's allness man is never threatened, never tempted, never touched by any evil influence and consequently never able to act contrary to the love and integrity indigenous to him.

Obedience to God, shown in constant alertness, unwavering patience, and tender love for ourselves and others, prevents our being taken in by mortal mind. As we learn to attune our thoughts to the one infinite Mind only, we become more aware of our at-one-ment with God and more able to silence evil influences. Disturbed feelings in connection with illness, relationship difficulties, frightening situations, or harmful conditions take no foothold in a consciousness filled with the courage and calmness of spiritual conviction.

Communication is always going on within divine Mind, God. True thoughts originate in Spirit. No communication occurs from mortal mind to man. What we know of ourselves and of others is what God knows of us. Anything contrary to the purity and peace conferred by our Father-Mother has no reality, no power, no right to exist. Such contraries are but illusions, lies. We don't need to stand in awe of them. Our protection lies in their instant dismissal.

Practice is the key word in our successful endeavor to discard all feelings of inadequacy and failure. Just as a child learning to walk keeps on trying, unimpressed by the tumbles, so we in our steps Spiritward must be tirelessly persistent. Every setback makes us stronger as we feel the sustaining arms of Love. Mrs. Eddy reassuringly writes, "Whatever obstructs the way,—causing to stumble, fall, or faint, those mortals who are striving to enter the path,—divine Love will remove; and uplift the fallen and strengthen the weak."⁵

Tremendous joy accompanies these periods of striving. We learn to put aside wounded hearts, hurt feelings, willfulness, impatience, irritation, and we begin to rely totally on God. Human nature of itself is unable to change. Divinity alone, through the action of the Christ in consciousness, can aid us in our efforts to dismiss earthbound tendencies. Gradually we perceive what God is and become willing to trust Him entirely. Joy, peace, and a wonderful sense of gratitude overtake our hearts, and we gain patience, determination, and perseverance.

What we started out to accomplish in the first place—namely to express Truth and Love in all our thoughts, words, and acts—comes closer. The journey becomes a happy one. We realize that in reality we are already there. The struggles, tears, disappointments, turn into treasures because we realize they have helped open our eyes to the ever-presence of Love.

What is the prospect? No more falls, struggles, or defeats? Possibly, but more likely there will be. This doesn't matter any longer. A great certainty of God's always-present goodness fills our thoughts. Mortal mind is no longer a big enemy to fear. Its deviousness and unpredictability can no more turn us into involuntary victims. We can unlock the door of its mysticism with

enlightened faith and understanding. So what if we should stumble or fall again? Micah exclaimed, "Rejoice not against me, O mine enemy: when I fall, I shall arise."⁶

God is ever at hand. We need to listen carefully, wait patiently, expect trustingly, and follow through obediently. Experiences become steppingstones to a higher view, sounder security, better health, stronger achievements. What we began to accomplish alone has turned into an adventure with God. Defeat becomes the open door to victory!

¹ Rom. 7:19; ² Gen. 2:6; ³ *The First Church of Christ, Scientist, and Miscellany*, pp. 211-212; ⁴ *Science and Health with Key to the Scriptures*, p. 571; ⁵ *Miscellaneous Writings*, p. 328;

⁶ Mic. 7:8.

Regaining our original self

GLADYS C. GIRARD

Who does not want to feel whole, capable, free? This is really one's status now as the child of God. Our shower of the way, the Master, Christ Jesus, said, "I know whence I came, and whither I go."¹ Surely he did not state this just for himself. Wasn't he implying that this spiritual knowing is a possibility for everyone? How can this be realized? In one of her sermons Mrs. Eddy states, "Even the pangs of death disappear, accordingly as the understanding that we are spiritual beings here reappears, and we learn our capabilities for good, which insures man's continuance and is the true glory of immortality."²

Endeavoring to drag a mortal—oneself or another—into heaven, or harmony, would be an impossible task. Why? Because the sons and daughters of God have never been mortals. They have never left heaven. It is not possible for anyone to be

mortal except in a false sense of things—the mortal dream, the Adam and Eve story. The Master said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."³

Mrs. Eddy asks, "Who wants to be mortal, or would not gain the true ideal of Life and recover his own individuality?" And on the next page, referring to the Master, she states, "His physical sufferings, which came from the testimony of the senses, were over when he resumed his individual spiritual being, after showing us the way to escape from the material body."⁴

Careful consideration of such passages can change anyone's night to day in his sacred seeking, regardless of his education, age, race, or his financial, social, or professional status. The spurious material senses cannot tell anyone anything about his beginning or end, because in spiritual fact man includes neither. The demonstrations of Jesus show the power of this truth, teaching us that never, under any circumstance or condition, should we consider ourselves to be mortals with beginning and ending. Jesus' strong admonition "Call no man your father upon the earth"⁵ has mighty portent for everyone throughout all time.

The putting off of unreal selfhood often involves a struggle. Consider, however, the frustration involved in attempting to live a life of matter and mortality! In such an attempt difficulties increase with every tick of the clock and become ever more involved and complicated. How is this? Because mortal belief is not a factual condition at any point. According to Christian Science, mortality is without substantiality in cause or effect.

How does one begin the necessary emergence? By rejecting daily and hourly the aggressive suggestions of mortality, such as fear, anxiety, greed, lust after the things of the flesh, jealousies, daydreaming, elbowing, and so on. And one needs to replace these bad habits with a deep feeling of good in even the smallest detail of one's day. Don't we often take for granted a good bed, a nourishing meal, a telephone, warm clothing on a cold day, friends, a job?

Beware of the poverty of complaint! Are we, for instance, failing to feel the good and protection of home, however modest? Are we resentful because a colleague received the coveted posi-

tion at the office? We only delay our awakening by ignoring the present good that hints our eternal, spiritual status.

All the glory and fulfillment of a constant, genuine thankfulness speeds our achievement of our original identity. The word "origin" and derivatives, researched with the aid of the Concordances to Mrs. Eddy's writings, can prove very interesting.

The warm comfort of forgiving wrongs, whether they are intentional or imagined, is one of the ways to regain our original selfhood. Just as the three Hebrews came forth from their furnace experience without even the smell of smoke on them, we can rise from any and all trying experiences without scars. How and why? Because our original, real, spiritual being knows nothing of the kind. We cannot actually experience evil. Had the Master remembered, dwelt in, or contemplated his cross and tomb experience as reality, he could not have ascended. His question "What things?"⁶ when the disciples spoke of the trauma of the crucifixion, holds mighty import for every one of us in our energetic effort to awake from this false identity called mortal.

An unborn chick pecks from within the shell. Finally the shell breaks, and he emerges into a gigantic new world. The chick did not create this immense world around him. It was there all the time, but he had something he needed to do if he was to experience this new environment.

Everyone can regain—become conscious of—his God-inspired usefulness. One's original and only actual being is always present to be claimed and lived. It can appear through spiritual achievement. It can be accepted as already present reality.

¹ John 8:14; ² *The People's Idea of God*, pp. 1-2; ³ John 3:13; ⁴ *Miscellaneous Writings*, pp. 104-105; ⁵ Matt. 23:9; ⁶ Luke 24:19.

Why shouldn't I gamble?

FRANCES ZIMMER LOJINGER

Yes, why shouldn't I? For just a little outlay I might reap big returns.

From the Christian Science point of view, is gambling wrong? Yes, because it is not in accord with God's law, the divine will. One who gambles relies on chance, luck, a "happy" accident for good. God requires us to look to Him, unerring, unchanging Principle, as not only the creator and controller of man and the universe but the supplier of all good. The God who is Love provides enough good for all His creation, which is spiritual. And one who realizes this can prove it—prove that even in this present existence there is no need for some to lose so that others may gain.

In reality there is no such thing as luck, either good or bad. God's method of governing His spiritual creation is through the orderly unfoldment of good, not through will-o'-the-wisp luck. Actually each of us as God's spiritual idea is always at one with infinite, never-failing good, God.

Think how inconsistent it is to pray to prevent "bad" accidents and at the same time hope to have "good" accidents! In God's perfectly functioning creation there are *no* accidents. Our Father-Mother Love, governing all by divine law, is constantly bestowing unlimited good, impartially and universally, on each of His ideas. And in what we call the human realm He is the source to which we should turn for our supply—not to lucky accidents. Terms such as "risk" and "accident" imply the absence of design, the lack of a governing Mind. But Mrs. Eddy, author of the Christian Science textbook, *Science and Health*, writes in it: "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one

Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony.”¹

What place has chance in the divine economy? None. Then why should we be tempted to turn from God's invariable law of limitless good and seek to gain something by chance? Consider how an American or rugby football rolls down the field. Because of its elliptic shape it travels not in a straight line but erratically, unpredictably—jerking, twisting, wildly gyrating. Who would choose to set his daily path on such a course?

Centuries ago the Psalmist sang: “The steps of a good man are ordered by the Lord”² and “The Lord will perfect that which concerneth me.”³ No trust in fluctuating good here! In his parable of the five wise and the five foolish virgins, Christ Jesus seems to imply that each one must diligently seek divine Truth, infinite good, himself and not depend on someone else or on chance.⁴ This is an orderly, responsible course based on Principle, and one who follows it will find his present needs abundantly met.

Through discernment of the heavenly Father's unwavering law of good and total reliance on it, Christ Jesus was able to feed multitudes, heal the sick, raise the dead. In each instance material beliefs were clamoring: if only we had more food; if only this case were not incurable; if only you had arrived sooner. But through his conscious unity with God, the Master refuted every argument of the material senses, proving man's inseparability from God and His abundant, eternal good. Luck? No such thing!

Now, suppose we do not gamble ourselves, but gambling has invaded or threatens to invade our community. What can we do?

“The malicious aim of perverted mind-power, or animal magnetism, is to paralyze good and give activity to evil,”⁵ our Leader, Mrs. Eddy, writes. So it is imperative that we pray over such a situation in our community by affirming the truth of being and denying the existence of chance. Such prayer can be instrumental in revealing fresh solutions to the problem of gambling, both through those in governmental positions and

through private citizens. Think of it! The divine intelligence needed to heal this disease in every community in every nation is available now to the receptive thought!

¹ *Science and Health*, p. 424; ² Ps. 37:23; ³ 138:8; ⁴ See Matt. 25:1-13; ⁵ *The First Church of Christ, Scientist, and Miscellany*, p. 213.

The healing of shock

SHARON SLATON HOWELL

Mental stress resulting from a physical ordeal can be quickly and completely healed. No matter how severe it seems, regardless of what appears to have caused it, shock can be healed through scientific prayer.

I know. Last winter I slipped on the ice, cracking my head hard on the ground. Unable to move, I turned to God and prayed with all my being. The pain soon left, and I was able to get home with the help of a passer-by. But the feeling of shock hung on. I couldn't seem to dismiss the thought that I had been through a terrible ordeal. That whole night I clung to spiritual truths I had learned in Christian Science, including the allness of divine Spirit as the only substance and Mind.

The next day, still suffering, I continued to reach out to divine Truth for healing. I read a few pages of *Science and Health* by Mrs. Eddy, and then my attention was riveted to this: "Nothing can interfere with the harmony of being nor end the existence of man in Science. Man is the same after as before a bone is broken or the body guillotined."¹

Those powerful words stood out—illumined! I closed the book and thanked God that neither the fall on the ice nor the mental upheaval that followed had ever occurred in His kingdom—the only place I've ever really been. The sense of shock dissipated so quickly I actually *felt* it re-

ceding. The bruises and stiffness were completely gone within two days.

How was this healing accomplished?

- I prayed for spiritual receptivity by acknowledging God as the one infinite Mind, as *my* Mind, and then listened for God's message.
- I denied that the material sense evidence was real and then completely disregarded it.
- I turned to Mrs. Eddy's powerful words in *Science and Health* and let them bring me spiritual light.
- I realized that as God's spiritual idea I had never been separated from Him even momentarily. And I was quickly healed.

There are other kinds of shock. What about the "decompression" a business executive or public figure undergoes when he or she retires, is fired, or voted out of office, suddenly plummeting from position and activity and perhaps also from financial security? Consider the biblical character Job, for example. Here was a man without a cloud in his sky who was suddenly plunged from prosperity and happiness into abject misery. Job lost all his vast possessions and then, subsequently, began awakening to the unreality of matter as substance and turned to Spirit as the only reality. When he did, "the Lord gave Job twice as much as he had before."²

Turning to God, realizing our completeness as His idea, praying in the confidence of this self-completeness, we can, as Jesus taught the people, speak "as one having authority"³ over error—over the belief we've been deprived of good. To be conscious of our true, spiritual selfhood—a selfhood never affected by fictitious material conditions—is to be conscious of reflecting all true substance, all God's joy.

When faced with loss and shock, we need to recognize ourselves as God's spiritual ideas only. We need to turn radically from mortal mind's assessment of the situation to what divine Mind, God, is seeing. There is no disruption in His kingdom, no fall from harmony, no loss of good. And His kingdom is the only kingdom there is!

The recognition of existence as it divinely is, is what Christ Jesus was referring to in this healing rule: "Ye shall know the

truth, and the truth shall make you free.”⁴ God has done all things well. He has made us perfect, and He maintains us this way, beyond and apart from what appear to be material happenings. It follows then that nothing needs to be done to matter. However critical the material circumstance and mental stress appear to be, the most we can possibly do is to clearly perceive, be convinced of, spiritual reality.

The Bible says of man’s impossible-to-change security, “Lord, thou hast been our dwelling place in all generations.”⁵ Having lived forever in and of Spirit, God, we’ve never so much as been tempted by discord, disease, lack, fear, death. These conditions, being material, are actually nonexistent. In Spirit there is no evil to invade man’s harmony or leave an imprint on man’s life.

To one who has suffered a severe ordeal, the mortal suggestion is: “You’ve been through so much! It will take you a long time to get over it.” But this is a lie. God sustains no loss or shock. Nor can His spiritual ideas, who remain eternally intact. Strengthened by the understanding of this fact, energized and revived through the Christ, Truth, we can bypass a lengthy recuperation. A lapse of months or years may ease the pain of most ordeals. But why not be free today—this moment? The realization of spiritual reality is the way. And it not only heals shock but restores or compensates for the lost supply or activity or health or companionship in Mind’s unique way.

Christian Science can also prevent loss and shock. Advancing in our study of the Science of perfect being, we see the wisdom of consistently attributing all good to God, infinite Spirit. To trust in matter as substance and life rather than in Spirit alone is to invite loss and turmoil.

Think of it: No one can sustain a shock from which he can’t fully recover. Hear the triumphant words of Jesus: “Be of good cheer; I have overcome the world.”⁶ His dramatic defeat of material limitations and so-called laws promises victory for you and me. Not even the earthquaking, temple-rending ordeal on the cross could conquer this God-empowered man.

Mrs. Eddy writes: “The real Christ was unconscious of matter, of sin, disease, and death, and was conscious only of God, of good, of eternal Life, and harmony. Hence the human Jesus

had a resort to his higher self and relation to the Father, and there could find rest from unreal trials in the conscious reality and royalty of his being,—holding the mortal as unreal, and the divine as real. It was this retreat from material to spiritual selfhood which recuperated him for triumph over sin, sickness, and death.”⁷

In the same way Christ, Truth, understandingly and earnestly appealed to, will recuperate you and me from unreal trials, whatever their stress or shock.

¹ *Science and Health*, p. 427; ² Job 42:10; ³ Matt. 7:29; ⁴ John 8:32; ⁵ Ps. 90:1; ⁶ John 16:33; ⁷ *No and Yes*, p. 36.

Money talks?

EVELYN GROVER HEISS

The way we feel about money not only tells us something about ourselves humanly; it might give us a hint as to where we stand spiritually.

To many people, money is power. To some, it is almost life itself. The belief that money is power and the measurement of success is often deeply entrenched. Yet money per se has only the shifting value that society gives to it. Christian Science points out that money is neither true substance nor genuine security. It is at best a symbol of these things. Why should we rest our confidence in anything so ephemeral and transitory as a symbol?

The world yearns for a modicum of security. One may reasonably ask, “How is it possible not to react to day-by-day accounts of inflation, recession, declining growth rates, unstable markets? What and where is the security that is not subject to chance and change?”

The Science of being gives the answer. Spirit, God, is the sub-

stance of infinite good, the *only* substance of man and the universe.

God and His image, man, are inseparable. Mrs. Eddy defines the basis of security when she says, "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." She further states, "The varied manifestations of Christian Science indicate Mind, never matter, and have one Principle."¹ Principle points to God as cause. Contrary to established mortal belief, cause is never matter. Cause is Spirit.

Divine Mind, the one all-inclusive Mind, which man individually expresses, is constantly emitting its perfect and complete ideas. Mind's ideas, intelligently utilized, supply our daily needs. The activity of these ideas in our lives provides, in turn, that symbol of security called money. Each individual must learn and prove that Spirit alone actually does what money is supposed to do.

As long as we view money as substance, we are breaking the first commandment by placing our trust in a belief of substance apart from Spirit. Whatever is substance to us is power. As we gain mastery over the belief that money is substance, we gain control over fluctuating beliefs about money. What we know spiritually, not what we have materially, constitutes the measure of our security. Mrs. Eddy writes, "Security for the claims of harmonious and eternal being is found only in divine Science."²

What practical example does the life of our Way-shower, Christ Jesus, provide concerning money? Although we have no record of his having material wealth, his flawless understanding of God's allness and his own inviolate oneness with the Father made him the most truly wealthy individual our earth has ever known. Jesus' awareness of the unceasing flow of tangible good from God to man fed the five thousand, with twelve baskets left over; it provided tax money from the fish's mouth; and it clothed him in a seamless robe. It was the seamless consistency of Jesus' pure realization of Love's largess that brought about these things.

What is the evil that makes money the false god which mankind ignorantly worships and fears? Isn't it the *love* of money,

the coveting of it and the things it buys, the competition for it, and the pride of possessing it, that cause people to cheat, lie, rob, and even to kill to have it? Have we, for instance, ever killed a friendship or our business integrity over a question of money?

Two thousand years ago Christ Jesus defined and demonstrated for each of us the infallible, heaven-bestowed way to experience security and supply. But to seek "first the kingdom of God, and his righteousness"³ has seemed too impractical to most people. Yet from the standpoint of scientific Christianity, this command is highly practical, the only true road to real security.

Money is not something to be feared, worshiped, taken for granted, or treated with careless indifference. In the *Manual of The Mother Church*, Mrs. Eddy gives us a By-Law that should elicit deep attention: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist."⁴

Just how do we gauge what constitutes our financial well-being? The prophet Isaiah warns: "Woe to them that go down to Egypt for help; and stay on horses . . . ; but they look not unto the Holy One of Israel Now the Egyptians are men, and not God; and their horses flesh, and not spirit."⁵ Today, as in Isaiah's time, millions put their trust in "horses"—bank accounts, stocks, real estate. Certainly most people would agree to the necessity for intelligent saving. The danger lies in *relying* upon material wealth for true security. It is this false reliance that subjects mankind to economic ups and downs.

A material view of supply either induces uneasiness over the possibility of loss or builds a false security. Both states of thought indicate spiritual impoverishment. Our security lies in realizing God's allness and man's oneness with God, and in allowing only Godlike thoughts to abide in us. Understanding the infinite supply of God, we can refuse to be panicked or impressed by epidemics of fear—fear evoked by figures, graphs, and prognostications in the world of finance. Conducting our financial affairs with "wisdom, economy, and brotherly love," we will refuse to mentally indulge or verbally participate in proph-

ecies of gloom and doom, because we will have proved that security lies in trusting divine Mind's unfailing guidance always, and in all ways.

Wise, fearless spending and reckless wastefulness are antipodes. Greed and miserliness are untenable; they deny the infinitude of good. Likewise, careless and extravagant spending denotes ego, unbridled will, and self-centeredness, whereas the God-derived qualities of honesty, humility, compassion, and temperance lead up to the spiritual sense of being and dominion. Guided by the moral and spiritual animus of these qualities, we possess our money and belongings; without these qualities, our money and things—or the lack of them—possess us.

Our birthright as sons and daughters of God is to know security and abundance. This fact does not mean we always recognize this and are immune from trials. The emergence from material believing into spiritual understanding does not come without effort, nor without resistance of the carnal mind.

But we can know that because "Principle and its idea is one," all that belongs to God is inherent in His reflection, man, the real you and me. Omnipotent, omnipresent, and omniactive good fill all space. Within God's allness, there is no lack; and man can never be outside His allness. When these spiritual facts fill our consciousness, the Christ, Truth, guides what we think and do. We will have whatever supply we need, and money as matter-substance and matter-power will "talk" no more.

¹ *Science and Health*, pp. 465 466; ² *ibid.*, p. 232; ³ Matt. 6:33; ⁴ *Man.*, Art. XXIV, Sect. 5; ⁵ Isa. 31:1, 3.

*O the depth of the riches
both of the wisdom and knowledge of God!
how unsearchable are his judgments,
and his ways past finding out! . . .
For of him, and through him, and to him,
are all things: to whom be glory for ever.*

Romans 11:33, 36

Scrubbing shadows

PERSIS E. ZUBER

Coming into a newly wallpapered room, I was dismayed to find a large grease spot in a prominent place. I set about sponging it off. But it wouldn't budge. Annoyed, I picked up a towel that was lying nearby and turned to leave—when I realized the spot had disappeared. It was just a shadow of the towel on the wall!

Mankind seems forever occupied with trying to remove the shadows of illness, fear, sin, thinking they are concrete realities. It delves for cause and seeks cure in matter, often spending vast amounts of time and money on material solutions.

Yet the most effective "spot remover" is free to all. Under its treatment, the difficulty is shown up as only a shadow and disappears, having no reality. This wonderful panacea is the Science Christ Jesus taught and practiced. In 1866 it was discovered by Mary Baker Eddy, who called it Christian Science.

In her work *Retrospection and Introspection*, our Leader clarifies some of the terms she used. She writes: "God I called *immortal Mind*. That which sins, suffers, and dies, I named *mortal mind*. The physical senses, or sensuous nature, I called *error* and *shadow*." She continues further on, "Spirit I called the *reality*; and matter, the *unreality*."¹

When one glimpses the reality of his spiritual being and realizes that his selfhood in God can never be touched by mortal mind's fancies, however true they may appear to be, shadows of disease and sin fade away. For if only the good is real, and Science shows this to be so, then all that isn't good has to be unreal, the projection of erroneous thought, error parading as truth. We need not be deceived by mortal mind's version of reality.

Obviously, the nothingness of matter is a fact not yet univer-

sally accepted. The physical senses persuasively promote their side of the story as the genuine one. They insist on the reality of shadows named hopelessness, incurability, poverty, suffering, death. Countless material methods promise relief. But scrubbing a shadow is wasted endeavor, as I learned.

Nothing should not be treated as a tenacious something. Only when the shadows of evil are understood to be truly nonexistent do they lose their supposed power to impress, scandalize, intimidate. "What seems to be of human origin is the counterfeit of the divine,—even human concepts, mortal shadows flitting across the dial of time,"² Mrs. Eddy tells us.

Had Jesus looked upon leprosy with loathing, his reaction to the picture of disease would have made it seem more real. Defying Hebrew custom, he compassionately touched and healed the "untouchables," proving that error has no power to infect man. His refusal to react to the clamor of mortal mind's claims enabled him to annihilate every shadowy falsification of man's true being. "They brought unto him all sick people that were taken with divers diseases and torments, . . . and he healed them."³

We can be better healers if we refuse, as Jesus did, to react to the erroneous picture, the shadow. For by reacting we give credence to falsity.

St. Paul must have understood this. He simply shook off the poisonous viper, safe in the conviction of his impenetrable being as a child of God. He did not first acknowledge the venom to be deadly and then go about detoxifying himself. By staying in the consciousness of the Christ, by wasting no thought on the predictions of those standing near, he was free of the need for some sort of medical attention. He remained untouched.⁴

The twenty-third Psalm points to the shadowiness of death itself. It tells us of Love's sure guidance through what would darken consciousness, leading into the unshaded light of Truth.

How can we begin to disperse the shadows that confront us? Isn't the work we have to do a bit like sitting on a jury where true and false evidence must be carefully sifted? Often false testimony can appear very credible. But the wise juror is influenced only by the truth. In working to outshine the shadows of

material sense, we need to be influenced by spiritual facts alone, which testify to man's uninvaded perfection.

As a music teacher in close contact with pupils of all ages, I have had ample opportunity to prove the powerlessness of contagion or infection—physical or mental. I have been sneezed and coughed on and given mighty doses of mortal mind's dire prognostications. But Science has taught me to see through and beyond these threats; to recognize them as lies about God's man and to reject them. When I have refused to react and have remained unperturbed and unintimidated by shadows called disease germs, I have remained well. It is a simple process of sifting reality from shadow, of claiming and demonstrating the truth while definitely rejecting the unreal.

The message of the Christ does not need flaming rhetoric or intricate terminology. A small child can understand and demonstrate it. It is the simple truth of all-loving God and His infinite, perfect idea, man. You and I are truly included in that manhood. And there is no shadow of error anywhere on our horizon. We can begin to prove this as we stand fast in Truth's bright light, joyfully claiming our heritage as children of light, and refusing to acknowledge whatever would cast a shadow on our pure being. This is the upward way out of materiality. And Science provides the celestial navigation.

Mrs. Eddy writes, "This practical Christian Science is the divine Mind, the incorporeal Truth and Love, shining through the mists of materiality and melting away the shadows called sin, disease, and death."⁵

¹ *Retrospection and Introspection*, p. 25; ² *Miscellaneous Writings*, p. 71; ³ Matt. 4:24; ⁴ See Acts 28:3-6; ⁵ *Mis.*, p. 205.

Turn!

JAYNE MONROE

Picture a field of sunflowers on a crisp fall day—every brown eye turned toward the sun. These are truly flowers of the sun, lifting their faces as though watching its journey across the sky, receiving its warmth and light.

We, too, have a source to turn to for light and warmth: God. The Bible tells us that God said to Moses, “If ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.”¹

But how does one go about turning to God? By acknowledging Him as All. By seeing oneself as God’s perfect, spiritual child, inseparable from his Maker—not seeing oneself as a sinful mortal, divorced from God and struggling to attain perfection. Realizing the perfection of God and man, Jesus was able to destroy the ailments and faults of those who came to him for healing. He was the Exemplar of the Christ, the idea of Truth, and urged all his followers to accept and apply the truth as he did. He showed people something of their real status as Spirit’s perfect reflections.

The tax collector Zacchaeus turned from dishonesty and greed to the integrity of his true selfhood when he felt the presence of the Christ. The insane Gadarene, who had suffered isolation and self-inflicted wounds, was restored by the same Christ-power. Jesus helped all who would listen turn away from materiality and past failures to God, in obedience to the Scriptures.

Mrs. Eddy, the author of *Science and Health*, meticulously follows Jesus’ teachings, explaining them. She writes, “Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light.”² Acknowledging the perfect

Father-Mother God as the governor of His perfect child supplies one with the spiritual ideas he needs to expose the nothingness of discords, no matter what their form, and restore harmony.

A neighbor of mine once became very agitated while discussing a religious situation. During the tirade I sat quietly, looking beyond the troubled, material picture to the peaceful, perfect habitation of God's man. I glimpsed the truth that all mankind in their actual being are God's spiritual reflections, living "in the secret place of the most High"³—apart from and immune to divisive mortal beliefs. My husband's unexpected arrival stopped the conversation, and the neighbor left.

The following evening she returned with a changed attitude, newspaper in hand, asking to accompany us that evening to a Christian Science lecture she had seen advertised. Through the love and light radiated by divine Truth at the lecture, many questions were answered for the woman, and she began to appreciate the palpable, healing presence of God.

Christ Jesus drew on Love throughout his career, and he left his example and his words to teach us how to do the same. "From him," Mrs. Eddy writes, "mortals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship."⁴

God, infinite Love, pours forth love and light to us, smoothing our way, taking away burdens. Think of it! All can turn to God for every need!

¹ Neh. 1:9; ² *Science and Health*, pp. 458-459; ³ Ps. 91:1; ⁴ *Science and Health*, p. 316.

Baptism

What was it made you stray?
You knew the way
was strait and narrow—
maybe too hard
to follow every day?

What did you gain?
Pleasure and pain
commingled
until the purifying fire
of suffering
quenched all desire
for anything
but innocence.

No hopeless mortal, you,
inclined to sin,
for Love's eternal majesty
always remains within.
Your consciousness.

Baptized in Spirit,
cleansed,
now you can face yourself—
replace
the hurt despair
by acting out the grace
given to you to share
now—here.

BARBARA DIX HENDERSON

Shoring up international stability

Alertness to destructive mental forces

The current world crisis sparked by the oil shortage includes these primary mental roots: confusion, selfishness, and fear.

- Confusion evidenced in the inability of governments to formulate, much less implement, the kind of farsighted, organized, and concerted plans of action needed to remedy the energy shortage. Failure thus far to do so has raised doubts in the minds of some about the effectiveness of free societies in meeting such challenges.
- Selfishness evident in the insistence of individuals and special interest groups that their needs and wants take precedence over the needs of others and of international conditions.
- The fear of worldwide recession spurred by oil prices that have jumped 50 percent in the last six months and may rise again by September. Such a recession would wipe out modest economic gains or even threaten the survival of third world nations. It is said that in western nations a recession would swell unemployment, undermine political and social stability, and increase the free world's vulnerability to growing Soviet power.

The remedy for confusion

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."¹ These words indicate the concordant and unified nature of true government—the government of divine Mind. These three offices of God's intelligent control do not work at cross-purposes. The omniscience that results in Mind's jurisdiction over its creation, the omnipresence that underlies the law of Mind's allness, and the omnipotence that in-

contestably enforces that allness—these coincide and are inseparable. This Mind's expression, man and the universe, is free from dissension, entirely harmonious.

That these truths can have immediate and practical bearing on the human scene is shown in the biblical story of Joseph. Summoned by Pharaoh from prison and asked to interpret a troubling dream, Joseph knew that the needed discernment didn't come from a brain dependent on sensory input but from a divine source of intelligence. "It is not in me," he announced. "God shall give Pharaoh an answer of peace."² He then foretold the coming food shortage and outlined the measures needed to weather the crisis. Pharaoh accepted the plan and gave Joseph broad powers to carry it out.

Starvation was averted. Mind's provision for its creation was evidenced humanly in wise conservation of surplus grain, in its organized collection, storage, and distribution.

Isn't the world in much the same situation today? More critical than any shortage of energy is the apparent shortage of foresight, moderation, and unselfed love that would prompt unified action. Might not diminishing materialism and greater cooperation among individuals and nations be the necessary prelude to the discovery of new energy sources?

Mrs. Eddy writes, "The chaos of mortal mind is made the stepping-stone to the cosmos of immortal Mind."³ Our reflection through prayer of this immortal Mind brings a buoyant certainty of its supreme control. Such prayer pierces the fog of ignorance and turmoil that typifies mortal mind—the belief that the answer is in mortal person rather than God. As this belief

dissipates, proposals characterized by God-derived foresight, acumen, and courage will be more readily sifted from proposals generated by self-serving business or political interests and will meet with less resistance. Public thought will be increasingly receptive to intelligent measures and readier to adopt them.

Curbing selfishness

Selfishness is one characteristic of mortal mind claiming to have usurped the rule of Christ. It takes a variety of forms: economic opportunism, political pressure, religious fanaticism, protectionist measures that would consign poor nations to still deeper poverty, and stubborn insistence on habitual overconsumption at whatever cost. At the same time, the world is closer than ever before to recognizing the long-term self-defeating nature of selfishness.

From the scientific Christian standpoint, Love is imperative, not simply as the antidote to destructive rivalry between nations and interest groups or because it will enhance humanity's prospects for survival—which it will—but because Love is the only Mind, the exclusive claimant to consciousness and action and therefore the silencer of political aggressiveness. Whatever immediate gains selfishness may seem to make, it ultimately destroys itself because it is contrary to the nature of Life, the activity of Love.

We can help break the grip of selfishness by recognizing it as an inversion of true consciousness—mindless and therefore powerless to influence man, Love's expression.

Allaying fear of the future

Christ Jesus' vision of the future could not be called sanguine. He recognized the mental forces that would resist the truth of being—knew their ferocity too well to propose that their subjugation would always be without tumult. But underlying his reference to war, pestilence, famine, earthquake, and persecution was a resounding message of hope: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."⁴ He stilled the storm—a demonstration of divine power that illustrates the availability of spiritual

law, the truths of immortal Mind, to curb and annihilate the raging elements of animal magnetism.

Mary Baker Eddy also foresaw the calamitous ordeals humanity would in all probability endure, and the alertness and the spiritually scientific prayer necessary to combat destructive mental forces, forces that in our day seem almost to have induced a state of siege. She also saw that the Science of Christianity would remedy the suffering that the upheavals of mortal mind might occasion. She writes, "Suffering or Science, or both, in the proportion that their instructions are assimilated, will point the way, shorten the process, and consummate the joys of acquiescence in the methods of divine Love."⁵

We can be grateful that the world is entering this era with the Science of Christianity destined to save it—not making us complacent in an easier physical life but annihilating the rampant elements of mortal mind, which would, so long as they persist, ultimate in suffering and death. The truth of being is not causing people to suffer, but mortal mind's resistance to this truth is. The more wholeheartedly we side with Truth, however, the more rapidly this pseudo mind's resistance will crumble.

What will save us from discouragement in this struggle is our readiness to identify not with the physical beliefs doomed to extermination but with "the cosmos of immortal Mind" coming to light. We have also the heartening assurance that the goal of these revolutions of thought—the reign of Christ, the true idea of God—will finally be attained and that it can be recognized as the only reality now.

Mrs. Eddy writes in *Science and Health*, "The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."⁶

¹ Isa. 33:22; ² Gen. 41:16; ³ *Unity of Good*, p. 56; ⁴ Luke 21:28; ⁵ *Miscellaneous Writings*, p. 213; ⁶ *Science and Health*, p. 565.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
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God's grace reverses Adam's disgrace

Nothing is more precious to humanity than the grace of God. Divine grace is the action of the bright shining of God's abundant, impartial love for His creation. We feel its effects as it penetrates the Adam-dream of life in matter and dissolves ignorance and false belief, thereby healing the discords that are their objectification.

God's grace comes to humanity through the Christ. The true idea of God touches thought and uplifts it from mortal belief to the recognition of true, immortal being—to the understanding that the real man is wholly spiritual and spiritually whole, governed in perfect harmony by divine law.

Mortals do not have the power to elevate themselves, unaided, from earthly belief to heavenly understanding. More than human intelligence is required. God, divine Mind, through His gracious mercy, imparts the inspiration that awakens us from the disgrace of believing in life as mortal, material, separate from divine Spirit, to the consciousness of true being in the perfect likeness of immortal Love.

God's grace is universal and impartial. It is the ever-available evidence of divine Love that makes God "a very present help"¹ to humanity in times of trouble—whatever the trouble. If our difficulty is attributable to ignorance or lack of faith in or understanding of God's power and presence, if it is caused by self-

willed disobedience to divine law, or if it is apparently imposed through another's mistake or malice—God's grace is sufficient to save and heal. Whether we are, according to human judgment, deserving of divine aid or not, God through His unutterable grace can be relied upon to be always ready to uplift our thought and to restore in us, without reproach or condemnation, the true understanding of divine Life and harmony.

The Bible allegory of Adam typifies the unreal history of mortal man. It describes the destiny of the false image of man as existent in matter instead of in God, Spirit. This mythological dream image of man as a sinning, corporeal being inevitably deteriorates and finds itself shut out of heaven, or harmony. Mortals sink, in their dream, to a sorrowful level of degradation at which they are reduced to eating, as it were, the unsavory husks of matter—as the young man of Christ Jesus' parable of the prodigal son was tempted to do.²

But the state of disgrace that people fall into as they ignorantly or willfully stray from the divine Father's house (the true consciousness of divine Love's allness), and misguidedly accept the theory that intelligence and substance are material, can be reversed. In proportion as the individual returns to the recognition of the presence of the true, spiritual idea of divine Life, he progressively realizes the dignity of his normal state as the son of God. He is clothed with the best robe of spiritual consciousness and endowed with a ring—the symbol of honor and loving relationship—on his finger.

Mary Baker Eddy writes in *Science and Health with Key to the Scriptures*, "Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is."³

The magnanimity of God's grace was vividly illustrated in the appearing of Christ Jesus to what might have seemed to be a largely undeserving world. Comparatively few people were spiritually ready to accept the immense significance of his coming

and of his message of divine Love, but many were blessed by it. Mrs. Eddy points out, "The Son of the Virgin-mother unfolded the remedy for Adam, or error . . ." ⁴ The Master presented the ideal man as the beloved child of God, the offspring of Spirit, not of matter; the expression of Soul, not of sense; the manifestation of eternal, divine Life, not of finite, mortal existence that is here today and gone tomorrow. And he proved what he taught by destroying discord and limitation as well as death.

Jesus' career was an outstanding example of God's love for the world. His purpose was to awaken humanity from the Adam-dream of man as mortal and finite to the recognition of true being as sinless, spiritual, and harmonious. He invariably insisted that he was doing the will of God, and he gave God the credit for all his great works of healing. He said, "My Father worketh hitherto, and I work." ⁵

The Master's gracious influence continues to this day. Christian Science is preaching anew his message to humanity, urging people to abandon the materialistic beliefs that were the cause of Adam's disgrace and to accept the Christly revelation of life in God, Spirit, not in matter. Science advocates acceptance of the standards and values set forth in Jesus' Sermon on the Mount and shows how such acceptance results in the demonstration of the all-sufficiency of God's grace to keep us in His way.

NAOMI PRICE

¹ Ps. 46:1; ² See Luke 15:11-24; ³ *Science and Health*, p. 171; ⁴ *ibid.*, p. 534; ⁵ John 5:17.

Mortal mind: solemcism, not entity

Prayer that acknowledges the supremacy and presence of God carries a powerful healing force. When prayer expands to include a more specific understanding of God—dwelling, for example, on some of the names for Deity that are implied or specified in the Bible—we begin to see more clearly the essence of true being. Anyone who accepts one God, and loves that God, would find profound implications in the statement that God is Mind.

The Bible beautifully reveals God's nature as divine Mind: "O the depth of the riches both of the wisdom and knowledge of God! . . . Who hath known the mind of the Lord?"¹ Whole new vistas of reality open up with the understanding that God is Mind and that Mind is immortal.

Because there is one God, there is one Mind. And because God is eternal, we can describe Him as immortal Mind. These truths require an entire revision of the world's concept of man. In very practical terms, most people assume there are billions of minds. Each individual is presumed to have his own mind. Christian Science insists that there is only one God, one Mind. Man does not have a mind separate from God. Man is the distinctive, individual expression of all-knowing, infinite Mind. In fact, each individual is the *perfect* manifestation of Mind's purity, intelligence, immortality.

If Mind is All, ever present, and if man is its flawless, spiritual manifestation, then what are evil, sickness, mortality, ignorance? They are the erring, mistaken belief that God is not All; that Mind is not one; that man does have a separate mind and that this mind is mortal, subject to a world of evil. But specific examples of evil, such as sickness, dissolve in the presence of an understanding that God is Mind and that Mind, infinite, perfect, good, knows all.

Every single facet of evil is embraced in the mistaken belief that mind is mortal. In other words, all evil represents an ac-

ceptance of mortality. And yet Mind is immortal, All. Evil, then, in whatever guise it appears, is a lie that would claim to obscure the truth of immortal Mind. A name for evil is mortal mind. But this is not a name for an entity that has reality and pits itself against divine Mind. Instead of identifying an entity, this phrase is a solecism. It is a contradiction of terms—an incongruity.

Mind is immortal. Discords are symptoms of the belief that Mind includes in its allness an ending of some sort—mortality, death. Mrs. Eddy writes: "Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate that which has no real existence."²

As we grow in our understanding of divine Mind, we quite naturally refer to its opposite as mortal mind. But we should not let a casual use of that phrase develop an unwitting acceptance of it as some sort of entity opposed to Mind. The phrase is a solecism. It does not define a "thing" but implies an impropriety, a mistake, an inconsistency of terms. To those who understand that Mind is immortal, the term "mortal mind," by its very name, exposes a fallacy about God.

When one denies mortal mind, he is not denying a real evil of some kind. He is refuting the error that Mind is limited. Much healing can come from purging thought of all that is implied in the belief that mind is mortal. True existence is infinite, divine consciousness. By identifying evil as mortal mind, one strikes at the roots of its erring claims. Mind has no limitations. It is not bounded, restricted, confined. Everything that surrounds the term "mortality"—everything that would imply an end, finiteness, death itself—must retreat in the light of Mind's immortality. This light penetrates the darkness of mortal belief. "The expression *mortal mind* is really a solecism," reiterates Mrs. Eddy, "for Mind is immortal, and Truth pierces the error of mortality as a sunbeam penetrates the cloud."³

We need to do something far more than learn what mortal mind is. We need to see very clearly the falsehood such a phrase

implies about infinite, divine Mind. And the way we will best see this is to understand the allness and completeness of Mind.

No one else knew, with such powerful spiritual conviction as Christ Jesus, the fact that there is no limitation, no mortality, in Mind's presence. He understood the eternity of all being. Each confrontation he had with events that proclaimed mind to be mortal became a victory—striking evidence that Mind, together with all its creation, is immortal, never subject to beliefs of evil. The paralytic, the sinner, the leper, even the dead, lost a degree of mortality and responded positively to Jesus' understanding of immortality.

The Christ, Truth, still today is revealing to each individual the unending reality of true being. We can be sure to let the phrase "mortal mind" remind us of how inconsistent—even unreal—evil is, and we can let the Christ reveal our immortality as the pure expression of one divine Mind.

NATHAN A. TALBOT

¹ Rom. 11:33, 34; ² *Science and Health*, p. 114; ³ *ibid.*, p. 210.

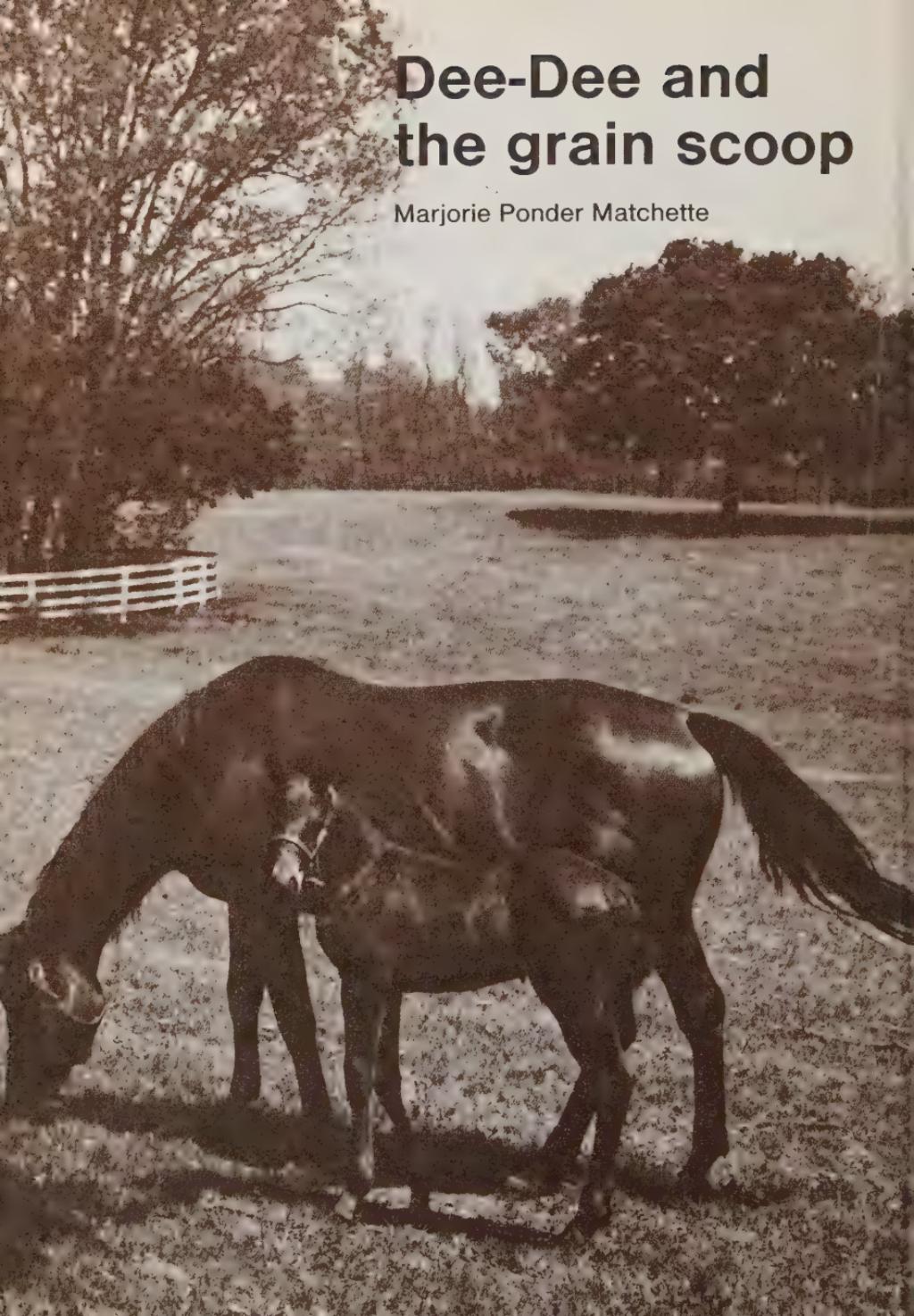
Understanding is . . .

glint of devastating light—
angels breaking
the thick dark
of evil's façade.

Spirit's sudden glow
flooding consciousness,
revealing joyously—God is All!

A deeper fathom
of radiant, actual man,
unmasking error's zero,
always revealing—healing!

BRETT L. STAFFORD



Dee-Dee and the grain scoop

Marjorie Ponder Matchette

Every day Karen went to the barn to watch Dee-Dee, a dark chestnut mare, and Critter, her wobbly-legged foal, in their stall. John, the farm manager, always kept the stall fresh and clean, supplying flakes of sweet-smelling hay for Dee-Dee to nibble. Often after she had scattered out the hay flakes and was ready to enjoy them, Critter would flop down right in the middle to take his nap. Dee-Dee would quietly eat the hay around him—careful not to disturb his rest—and wait until he got up to eat the hay beneath him. Karen loved the peaceful atmosphere and was always careful not to make any sudden moves or noises to disturb this gentle scene.

However, one day when Karen went to watch them, she saw Dee-Dee had a metal cast on her back leg. Karen looked again, closer. Yes, a sheet of galvanized metal ran up the inside of her leg to her knee. The base of the cast covered her foot.

"What's happened?" Karen wondered. "Maybe John had that cast put on to keep her from kicking the stall—or from pacing around in it too much. Maybe it's to keep her from hurting herself or Critter."

"No," Karen reasoned, "Dee-Dee is too sensible and gentle to do anything to harm herself or her foal." Karen continued to watch her closely. Dee-Dee was walking around in her stall with the cast held securely in place by a red metal strap. *Step, step, step—klunk. Step, step, step—klunk.*

"Maybe she broke off part of her hoof somehow—and John had this metal cast put on so she could keep on using the foot and care for Critter."

Karen was a bit indignant that John hadn't told her about Dee-Dee's mishap and what he'd done about it. But when she asked him to explain, John claimed he knew nothing about the situation. Karen insisted he must know, and John finally said, "Let's go and look."

When Karen and John got to the stall, there was Dee-Dee standing with that metal cast on her back leg. John didn't go into the stall right away. He stood outside and watched—and thought.

Finally he said, "Oh, for goodness' sake!" And he opened the stall door and went in. "She's stepped in the grain scoop!" Ap-

parently Critter, in his curiosity, had put his tiny muzzle through the stall grills and had pulled the grain scoop from a nearby ledge—and Dee-Dee had stepped in it. Now, in a few minutes the grain scoop was removed, and Dee-Dee was walking around quite normally—*step, step, step, step*, instead of *step, step, step—klunk!*

Karen and John both laughed about Dee-Dee wearing the grain scoop. But later Karen thought about her reactions. “Why couldn’t I see that it was a grain scoop and not an injury? Why could John see it so quickly?”

Then she understood. Because John knew it wasn’t true. He knew there’d been no injury, and he knew he hadn’t put any cast on her leg. He saw Dee-Dee from the standpoint of this knowledge and could readily identify and remove the grain scoop. Karen realized that her concern over the “cast” was needless. It had been brought on by an illusion that there had been an injury or accident. She’d been deceived by her own thinking. And then it dawned on her, “Why, this is the way mesmerism and evil would work!”

As a Christian Scientist, Karen knew about the chapter in *Science and Health* entitled “Animal Magnetism Unmasked.” And in this incident she saw how to do the unmasking. Animal magnetism is the term for any belief that would hide the perfection of God’s creations or claim to separate God’s creations from their perfection as God’s ideas. She realized how animal magnetism would claim to use her own thinking to get itself accepted as real. But she saw clearly that in the presence of truth, animal magnetism is easily identified and unmasked.

Karen thought about a statement Mrs. Eddy makes in *Science and Health*: “Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick.”¹ Doesn’t this statement illustrate how Christ Jesus unmasked the beliefs of animal magnetism?

The Gospel of Matthew contains an account of Jesus’ healing a man with a withered hand.² To those who knew the man, the withered hand looked entirely real. It looked as if it were part of

the man himself. Yet Jesus, beholding God's own perfect likeness, unmasked the illusion of imperfection, and the man was healed.

Karen thought about this newfound truth and began applying it each day. She was tempted to be angry when a businessman was dishonest with her. But she recognized that dishonesty was an illusion, a claim of animal magnetism. It was a mistake about man's perfection as the idea of God, of Truth. Karen identified man in his true, spiritual nature, as Truth created and knows him, until she could behold man as absolutely, infinitely truthful. The anger disappeared, and Karen and the businessman arrived at honest and fair solutions.

One morning Karen woke up with a headache. Right away, she recognized the headache as a mistake about the perfection of Spirit's creation. The belief of discomfort was no part of the spiritual likeness of God. And because of the lesson Karen had learned about the nature of animal magnetism, she knew she couldn't be tricked or fooled into believing that a painful physical condition was even in the least a part of her real spiritual being. She applied the truths from "the scientific statement of being" in *Science and Health*. When Karen realized the truth of the concluding statement, "Therefore man is not material; he is spiritual,"³ she truly saw her spiritual perfection. Soon there was not the slightest reminder of a headache.

When she was tempted to believe in another's rudeness, impatience, or aggressiveness, Karen saw those beliefs as the deceptive claims of animal magnetism—the claims of man's imperfection. But as she conscientiously and consistently identified man as the expression of God—as she "beheld in Science the perfect man"—she realized these false beliefs had no real basis for being.

Karen was grateful to know she could confidently deal with the claims of animal magnetism as mistakes and illusions. And whenever she needed an extra reminder, she remembered the lesson of Dee-Dee and the grain scoop.

¹ *Science and Health*, pp. 476-477; ² See Matt. 12:10-13; ³ *Science and Health*, p. 468.

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Testimonies of Christian Science Healing

I was raised in a traditional eastern religion. But this did not prevent me from giving up temple worship, material symbols, and rituals when a spiritual understanding of God began to dawn in my receptive consciousness. I had been questioning God for the meaning of my life and identity, and He led me to the wonderful truths of Christian Science. Health, peace, and supply followed the acceptance of a good and gracious Father as unchanging Love.

Once I slipped on a wet floor and found my left arm hanging loosely at the side. The shoulder appeared to be dislocated. The perfection of God's kingdom at hand, learned earlier from study of the Bible Lesson in the *Christian Science Quarterly*, was so clear that instantly the bone slipped into place. I gained courage to use the arm freely as before from Mary Baker Eddy's words (*Science and Health with Key to the Scriptures*, p. 131), "There is no error in Science, and our lives must be governed by reality in order to be in harmony with God, the divine Principle of all being." In Christian Science we learn that miracles are simply the operation of divine law in human consciousness.

Although there was much opposition to my joining The Mother Church, this was overcome through love and patience. The understanding of our God-given freedom to do His will can destroy the limitations of false material law and resistance. I was able to have Christian Science class instruction, which

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society. THE EDITORS.

was a priceless event. Active membership in a branch Church of Christ, Scientist, including a term as Second Reader, has brought me a deeper appreciation of Mrs. Eddy's selflessness and devotion in founding a movement destined to bring salvation to all mankind.

My three children have had many wonderful proofs of God's healing power. Bronchial cough, fever, allergy, jaundice, worms, eye injury, dog bite, and many other ailments have been healed.

Some months ago my younger daughter showed me some sores on her back. I was afraid and telephoned a Christian Science practitioner. After a fortnight, there was no evident improvement and the sores appeared to be spreading. I asked the practitioner to discontinue her work for my daughter, as I felt a need to pray more fervently on my own to eradicate false concepts I had been holding about the child. I began to see my daughter as a pure and flawless child of God, free of disease, suffering, and impurity. I also asked her to turn away from the material evidence and not to indulge in irritable or fearful thinking. The sores were soon healed. But more important, she became more gentle, calm, and obedient.

I pray that the Christ light will enlighten and bless people throughout the world as it continues to bless me.

SERENE J. MULLAN
Bombay, India



Over thirty years ago I suffered a complete nervous breakdown. The illness covered a period of two years. My mother prayed with me to see the unreality of all the symptoms. My true spiritual selfhood was proved in a complete healing, and I learned to express more love in my daily life as well.

Some twenty years ago I had a condition of hemorrhaging. My mother stayed with me and gave me Christian Science treatment. She also helped tend to my physical needs. I was in extreme pain and could not sleep.

One night I wakened Mother and told her I was in great dis-

tress. She continued her prayer and also reminded me to be grateful. At first I did not see what I had to be grateful for, but then I understood. She meant to be grateful that we had the Science of Christ to destroy this erroneous belief.

The next day she confidently assured me that all was well. Suddenly the condition appeared to worsen, and I felt a great stirring within. But I jumped up, folded my blankets, and made the bed, declaring, "I don't have to accept this! I'm claiming my birthright and heritage as a child of God!" Then a wonderful calm enveloped me, and I felt this internally. I was completely healed then and there, and the hemorrhaging has not recurred.

Since then there have been many healings, including those of an infected tooth and a lump on my eyelid. Influenza was healed instantly when I reasoned with conviction that I am because God is.

My husband, who is not a Scientist, has been healed of severe colds, kidney stones, ulcers, and an apparently shattered elbow. The ulcers were diagnosed by physicians, and he was told he must be hospitalized as there was danger of hemorrhaging. He declined medical treatment and asked Mother to help him in Science. As soon as Christian Science treatment was given, the extreme pain was gone, and he asked for potato chips. Mother assured him that he could eat freely without fear. He ate the chips and enjoyed them with no ill effects. He was entirely healed.

More recently, I was healed of grief at the passing of my mother. For as long as I can remember I had dreaded losing her and felt I couldn't bear such an ordeal. Mother knew of this fear, as we had discussed it many times, and she had prayed for my release from it. She reminded me that spiritual man lives in the eternal now. This truth was seen to be forever established. At her passing I was free of grief, and I gained a better understanding of God as our Father-Mother. The nowness of eternity, where there can be no death or separation, was clearly evident to me.

Christian Science healing is a beautiful gift from God, shared

with mankind by our Leader, Mrs. Eddy. I cannot help being grateful. My desire is to live a life of consecration that continues to bless.

LUCILLE E. DEMPSEY
St. Louis, Missouri



For a long time I had wanted to give a testimony at the Wednesday evening meeting in our branch church. But the weeks rolled into years, and I was unable to testify because of fear—fear of speaking in public, fear that my voice would falter, fear that I would forget what I wanted to say.

I mentioned these concerns to a friend who is a Christian Scientist, and it was pointed out that just making the effort to stand up could be my first step in overcoming the fear.

Then I remembered the Bible account in Exodus, when God commanded Moses to speak to the Israelites. Moses pleaded that he was not eloquent but was slow of speech. Yet God said (Ex. 4:12), "I will be with thy mouth, and teach thee what thou shalt say."

Strengthened by this inspiring command, I was determined to prove that fear could not hinder my expression of gratitude. On a Wednesday night in church I was finally able to rise and share the following instance of protection, and that occasion marked the end of my inability to testify.

One morning I began the day as usual with a thoughtful reading of the Bible Lesson in the *Christian Science Quarterly*, followed by eight or ten minutes in prayer. I then left for work. I went to the garage, got into my car, and turned the key. But at that moment I realized that I felt deeply disturbed. So I returned to the house and spent several more minutes in earnest prayer, which acknowledged God's supreme control over His creation, including man. When I was absolutely sure that my thought was sufficiently calmed, I continued on my way to work.

About ten o'clock that morning, a gasoline tank that I had been repairing suddenly exploded. The force of the explosion was so great that windows in the building were shattered. Parts

TESTIMONIES OF CHRISTIAN SCIENCE HEALING

of the gasoline tank were ripped loose, and with a terrific blast of flame they were hurled past my face, narrowly missing my eyes and hair. A heavy tool that I had in my hand was snapped off like so much kindling wood, so strong was the blast. But I am grateful to say that through it all I was untouched and unharmed. Not a hair of my head was singed.

Some who had witnessed the explosion said that only a miracle had saved me from serious, perhaps even fatal, injury. But I know now, even as I knew then, that "he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1). In my prayer earlier that day, I had clearly placed myself "in the secret place of the most High"—under the safe and sure jurisdiction of divine Mind.

About twenty years ago I suddenly lost the sight of one eye. Immediately I contacted a Christian Science practitioner for treatment, and soon the sight was partially restored. The practitioner continued to pray during a period, until the healing was complete. The eye returned to its normal condition and has remained so throughout the years. One of Mrs. Eddy's statements in *Science and Health* stayed with me during this healing. It was her definition of "eyes" on page 586, which begins, "Spiritual discernment,—not material but mental."

Many years ago I was healed of a longstanding tendency toward migraine headaches. I do not know just when this healing took place, but it has been permanent.

I have always been grateful to have found Christian Science at an early age. I was a boy of twelve when a close relative was healed, through Science, of drunkenness and the smoking habit.

I am so thankful for this wonderful Christ Science and am especially grateful for the inspired writings of our revered Leader, Mrs. Eddy.

NORMAN CHARLES LANGE
Tustin, California

I am happy to verify my husband's testimony. The healings took place just as he has stated. I, too, am very grateful.

EDITH D. LANGE

As a child I attended a Christian Science Sunday School, and I well remember a devoted teacher whose life illustrated what she taught: that this healing Science, based on love for and understanding of God and man, is provable. The convincing testimonies of healing that members of the congregation gave at the Wednesday evening meetings of that Church of Christ, Scientist, were also enlightening. These blessings equipped me to solve childhood problems, including sickness, through my own prayer and reliance on God.

In more recent years, one cold morning here in Indiana, I slipped on some ice and fell. By the time I reached home my entire left side was numb. I found the closest available chair and sat there praying until my husband came home from work. He helped me to my study and then faithfully supported me in prayer. I worked to realize more fully that in my true being I could never be separated from the love of God, who is man's source and Principle. In two days I was moving about, and the complete healing occurred in time for me to be at an important event I had promised to take part in at our daughter's school.

Several years earlier, our family lived for a time in another part of the country. One Wednesday evening I attended church by myself. On the way home I pulled up to a red light and noticed three men in a convertible, who were calling taunts to other motorists. People just ignored them, and when the light changed they sped on. I prayed not to be influenced by any feelings of disgust, but acknowledged the all-presence of God, good. Soon the traffic thinned and I was the only one traveling on a lonely stretch. My lights picked up a disturbing scene: the same convertible was parked across the road, obviously to block traffic, and the three men were standing in the road. I thought, "God is my help!" I began to back up the car, even though the last intersection was far behind and there were no houses. I noticed a rough, narrow entrance to an undeveloped tract of land off to the right. There wasn't a road, but I was able to make my way across the rough ground to the far end of the field where there was a small exit to a street. To me, this was sure proof of God's care.

Once when I was to sing publicly, I woke in the morning and

couldn't utter a sound. This thought came to me in prayer: "Stop thinking that Christian Science will be blamed if you don't come through. Christian Science is God's own truth, and Truth stands on its own, eternally." A new dimension of humility came over me, and though I still could not produce even a squeak, I felt no dread. I was sure that even if I had to excuse myself, God's law of omnipresent good could supply some higher blessing for the occasion. As I drove to the hall, I didn't test my voice. "Trust instead of test" was the thought I relied on. I went to the stage entrance, where the introducer hurriedly greeted me and we went right out for the performance. As I played the introduction to the first number, a feeling of calm filled me and I proceeded to sing freely.

Christian Science has brought a richness of spiritual goals into my life. The most important is to learn real love for God and my neighbor. As we perfect this love we follow our Wayshower, Christ Jesus. I am deeply grateful that Mrs. Eddy established The Mother Church with its activities, as outlined in the *Manual of The Mother Church*, to aid us in demonstrating the healing power of Love. The Bible Lesson in the *Christian Science Quarterly* and *The Christian Science Monitor* are two vehicles that help us immeasurably in this rewarding work.

MERLE WITHAM MILLER
South Bend, Indiana



My interest in Christian Science was aroused many years ago when my mother was healed of cancer solely through earnest study of *Science and Health* by Mrs. Eddy.

I did not turn to Science for healing until several years later, when I became ill with jaundice and was extremely weak and unable to retain food. I was teaching in a local school, and the family with whom I roomed became alarmed at the condition and urged me to have medical help. However, I was firm in my resolve to rely solely on spiritual means for healing.

Since there was no Christian Science practitioner in the vicinity, I wrote to a Scientist with whom I had become ac-

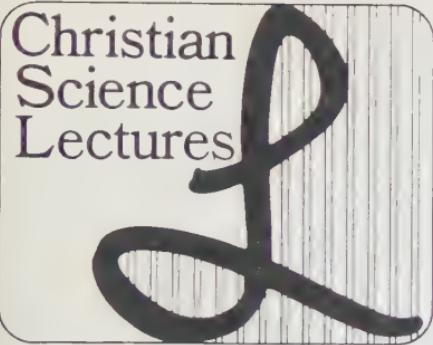
quainted the previous summer, and requested help through prayer. As my friend explained later, on receiving the letter, she recognized that since the discord was not a creation of God, perfect Mind, it was unreal and powerless and had no dominion over me. In her prayer she dwelt on the changeless perfection and harmony of my real spiritual being as a child of God, at one with Him and reflecting His goodness. It was acknowledged that the healing Christ, Truth, was governing me, destroying fear and false beliefs and restoring me to my natural state of health and freedom.

Within hours after the treatment was given, I was completely healed. All evidence of illness and weakness disappeared, and I felt well and strong. Soon I ate a hearty meal with no harmful aftereffects. A slight discoloration of the skin quickly faded away. This healing took place on a Saturday, and on the following Monday I resumed teaching with a renewed feeling of well-being.

In the years that have followed I have had many healings through radical reliance on this Science, including those of a painful back ailment and of recurring attacks of severe headache accompanied by nausea. In the case of the headaches, when an attack occurred, I patiently and persistently studied *Science and Health*, seeking to attain the spiritual light and understanding requisite for healing. Finally, the headaches occurred less frequently and became less severe until they completely ceased. The healing has been permanent.

I am increasingly grateful for the guidance, care, and protection I am receiving through the daily study and practice of this God-inspired teaching, Christian Science.

JEANETTE F. SUTTON
Sharon, Pennsylvania



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

FEDERAL REPUBLIC OF GERMANY

Hamburg (First): Fachhochschule, Berliner Tor 21, 4pm‡, Sat, Sept 8, In German, "The Royal Law" (Timpson)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

ENGLAND

London (Seventh): Church, 8 Wrights lane, Kensington, 7.30pm‡, Tues, Nov 6 (Henderson)*

UNITED STATES

(Week of August 12 to 18, and some earlier dates)

CALIFORNIA—South Lake Tahoe: Church, 2089 Lake Tahoe blv, 3.30pm‡, Sun, July 29, "The Science of Christian Healing" (Hubbell)

CONNECTICUT—Westport: Levitt Pavilion, 4pm‡, Sat, Aug 4 (outdoors), "Have You Found Yourself?" (Alton)

NEW YORK—New York (Third): Church, 583 Park av, 8pm‡, Tues, Aug 14, "Have You Found Yourself?" (Alton)

NORTH CAROLINA—Charlotte: The Little Theater of Charlotte, 501 Queens rd, 8pm‡, Fri, Aug 10, "The Science of Christian Healing" (Hubbell)

TEXAS—Dallas (First): Church, 1508 Cadiz st, 3pm‡, Sun, Aug 12, "The Science of Christian Healing" (Hubbell)

CONTRIBUTIONS

Contributions from members and friends for the following funds are most gratefully accepted by The Mother Church Treasurer:

General Purpose Fund

Endowment Fund for The Christian Science Monitor

Translation Fund

Fund for Developing Areas

Charitable Institutions Fund

Relief and Assistance Fund

Please make all checks payable to MARC ENGELER, Treasurer of The Mother Church. Send them to: Marc Engeler, Treasurer, A-72, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.



Letters to the Press

From Christian Science
Committees on Publication

On February 27, 1979, The Wall Street Journal ran an article which was remarkably biased in its reporting on Christian Science. A number of newspapers in the United States and Canada and several radio and television programs accepted The Wall Street Journal's opinions uncritically, either reprinting the original story or using it as a basis for their own articles and programs. (A corrective letter published by The Wall Street Journal appeared in the Sentinel of May 14.) The following statement was the basis for the last in a series of five radio programs arranged by the Committee on Publication, giving Christian Scientists' viewpoint. It was aired May 11, 1979, on CBS network stations.

Statement by A. W. Phinney, Manager, Committees on Publication, for "A Question of Religion," KCBS, San Francisco, and CBS radio network stations.

You know, someone once said it takes a hundred years for a new religious denomination to even

begin to be understood. Since 1979 is the centennial year of Christian Science it's probably time to begin!

It simply isn't true, for example, that the Christian Science Church or *The Christian Science Monitor* are in the sort of decline so dramatically announced recently by *The Wall Street Journal*. The circulation of the *Monitor*, according to comptroller-audited figures, actually, has remained reasonably stable over the past several years. Fully paid circulation for the *Monitor* for March, 1979, shows a modest upturn—as do advertising lineage figures. The fact that the *Monitor* is subsidized of course isn't really news. It's been subsidized through much of its history and will continue to be as long as necessary. The Church's commitment to the paper is fundamental because Christian Scientists see it not as a money-making proposition but as a part of their Christian responsibility in regard to social and world issues.

Balanced reporting on Christian Science would indicate that there has been some growth in parts of Africa, Latin America, and the Far East. Financially, individual contributions are up. The core of the membership is more solid, more unified, than it has been in years.

All this, taken together with very rapid changes in the world's acceptance of Christian healing and the growing understanding of the reality of spiritual experience, makes us feel confident about the

future of Christian Science and Christianity as well. It seems to us it's time to say "no" to misleading secular evaluations of all

sorts—whether of our own denomination or of the capacity of Christianity to survive in a what's-in-it-for-me age.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

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In caring for patients, the Christian Science nurse is listening for guidance from the all-knowing God, who, the Psalmist said, "healeth all thy diseases."

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Christian Science nursing is inspiring work, hard work . . . full of spiritual growth and needful service to the Cause.

If you'd like to know more about it, ask to see the Nurses Training Catalog at any Christian Science Reading Room. Or write for information to:

The First Church of Christ, Scientist
Department of Care, A 183 (e)
Christian Science Center
Boston, MA, U.S.A. 02115

The First Church of Christ, Scientist
Department of Care
108 Palace Gardens Terrace
London, ENGLAND W8 4RT

When you feel you need more trust



Every student of Christian Science — probably every serious Christian — has to meet the problem of learning to trust. What is he going to rely on: matter or Spirit?

This much is certain. If your deepest desire is to know and depend on God, opportunities to do it will never cease. And God will give you the proofs of His power you need. You'll find your grasp on the things of Spirit growing firmer and firmer as you go forward.

Joining The Mother Church can strengthen you along the way. It's a commitment that helps you stay linked to the one power worth relying on.

Whenever you would like information about membership — or an application form — write to

Clerk of The Mother Church
The First Church of Christ, Scientist
Christian Science Center
Boston, MA, U.S.A. 02115

To gain a better perspective on these times

The rapid pace of today's changing world challenges many. You can cope, though. You can find a new view of today's events and trends from the unique perspective of a spiritual standpoint.

Two books by Mary Baker Eddy that can be of significant help are *Miscellaneous Writings* and *The First Church of Christ, Scientist, and Miscellany*.



With the *Concordance to the Writings of Mary Baker Eddy*, you can become more aware of what Jesus referred to as "signs of the times." You'll see how Truth is changing things. You'll feel assurance in these advancing spiritual times.

You can learn, too, how to bring healing insight to various disturbing trends in human thought by studying references in Mrs. Eddy's writings on such topics as "crime," "hunger," "strife," "divorce," "materialism."

Your study can show you how to pray for your own and others' benefit. The librarian at your nearby Christian Science Reading Room will be happy to help you in your study. The Reading Room has the books you need.

Miss Frances C. Carlson, Publisher's Agent
One Norway Street, Boston, Massachusetts, U.S.A. 02115